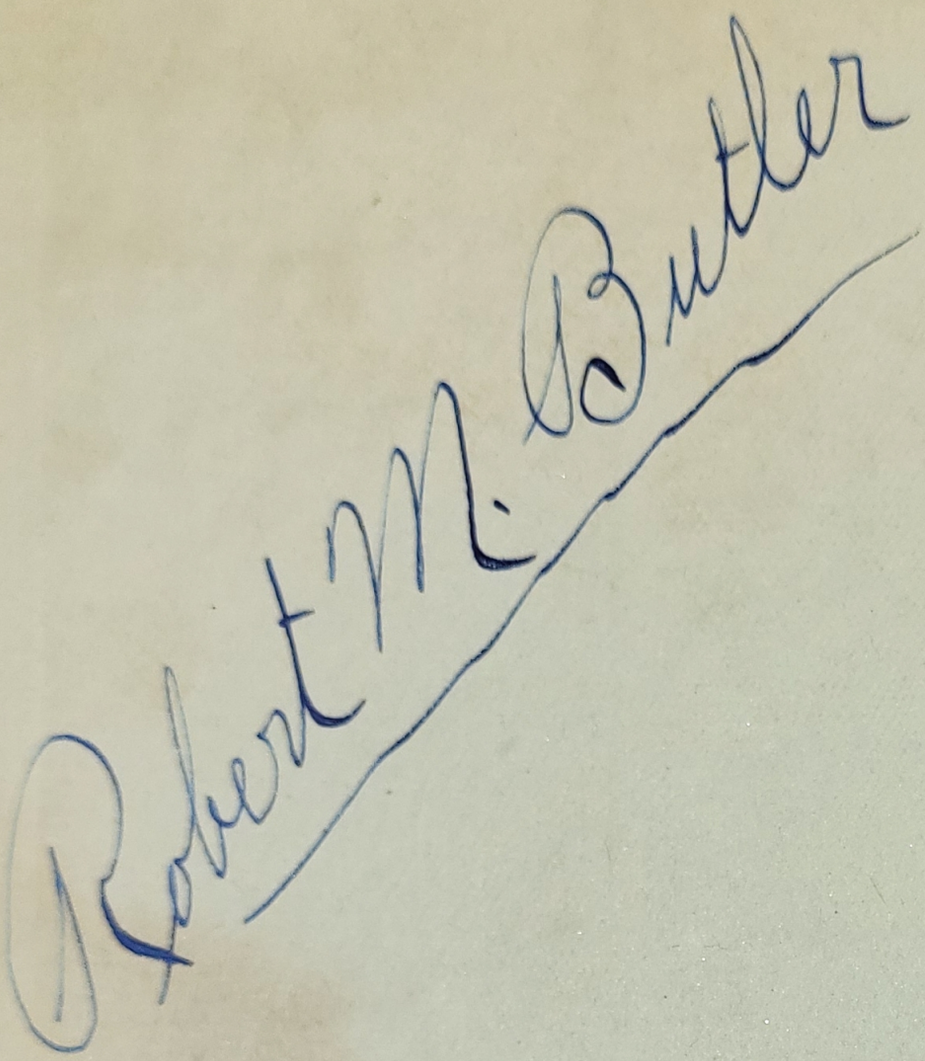
THE SERVER'S HAND-BOOK


Robert M. Butler

THE SERVER'S HANDBOOK

AN ALTAR

From a drawing by C. O. Skilbeck

The Altar is vested in a panelled frontal, a frontlet, embroidered with a text, on it the Fair Linen cloth is visible, and on the Fair Linen stand two lights, and a desk which is covered with a piece of tapestry. Behind the Altar is a reredos, which may be covered with a dorsal in Lent, and if desired at other non-festal seasons also. The Altar is enshrined by four riddel posts, between which on either side hang the riddels: the riddel posts are surmounted by four angels carrying tapers.

THE SERVER'S HANDBOOK

BEING A GUIDE TO THE DUTIES OF THE CLERK AT
A PLAIN CELEBRATION OF THE HOLY COMMUNION
AT THE ADMINISTRATION OF HOLY BAPTISM
THE SOLEMNISATION OF MATRIMONY
THE VISITATION OF THE SICK
THE CHURCHING OF WOMEN AND
THE BURIAL OF THE DEAD

With the Text of the Liturgy and Private Prayers

BY

THE REV. PERCY DEARMER, M.A., D.D.

Sixth Impression

HUMPHREY MILFORD
OXFORD UNIVERSITY PRESS
LONDON EDINBURGH GLASGOW NEW YORK
TORONTO MELBOURNE CAPE TOWN BOMBAY
1920

TO THE

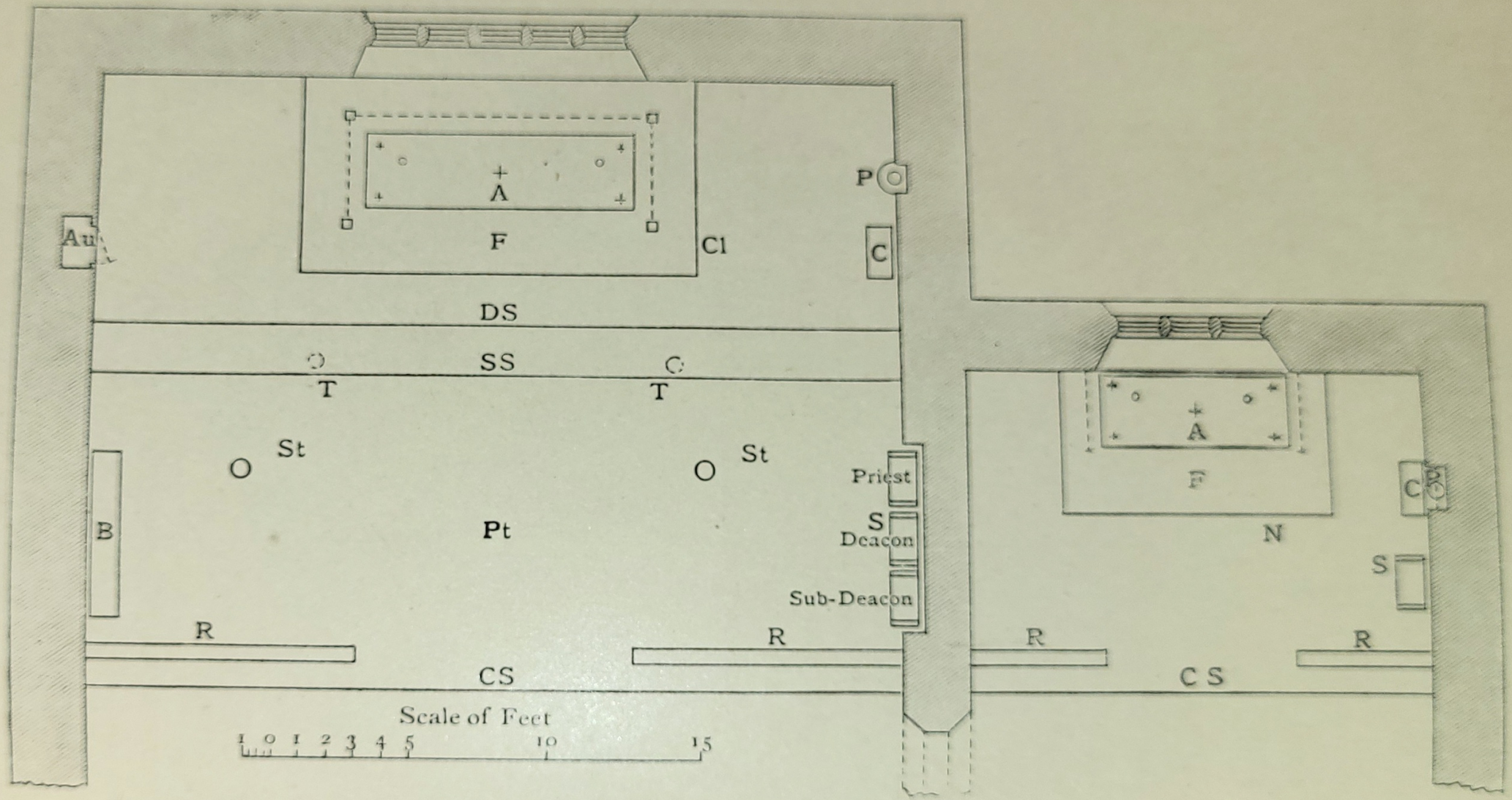
PARISH CLERKS AND SERVERS

OF S. MARY THE VIRGIN, PRIMROSE HILL

THIS BOOK IS DEDICATED

NOTE.—It is hoped that this book will be of use to the parish clerk (and those who act as servers in his place) not only at low celebrations of the Holy Communion, but also at the sung service in those churches where there is only one minister to assist the priest.

If the owner wishes to gum tabs on the edges of any pages in this book, he will find pages 11, 17, 21, *and* 33 *convenient for the purpose.*



PLAN OF SANCTUARY AND CHAPEL.

Explanation. A, altar, the dotted lines showing riddels and dorsal; Ao, altar candles; P, piscina; C, credence; Au, aumbry; F, foot-pace, showing normal position of priest; Cl, convenient place for clerk; DS, deacon's step, showing his normal position; SS, subdeacon's step, do.; T, T, tapers, the dotted circles showing their candlesticks; St, St, standard candlesticks; S, sedilia; Pt, pavement; B, bench for taperers, &c.; R, R, communion rails; CS, communion step; N (*in* chapel), normal position of server.

CONTENTS

	PAGE
Clerks and Servers	ix
General Directions	1
Note on Divine Service	3
The Holy Communion	5
The Preparation	11
The Collects	15
The Epistle	16
The Gospel	16
The Creed	17
The Offertory	18
The Confession	22
The Absolution	23
The Preface and Sanctus	24
The Prayer of Access	25
The Prayer of Consecration	26
The Postcommunion	33
Holy Baptism	41
Holy Matrimony	45
The Churching of Women	49
Visitation of the Sick	53
Communion of the Sick	55
Communion with the Reserved Sacrament	55
Other Services for the Sick	57
The Burial of the Dead	59

CLERKS AND SERVERS

(*Extracts from the Report of the Joint Committee of the Convocation of Canterbury, presented on May 3rd, 1904.*)

Servers—"ministri" or "ministrantes" . . . are purely or almost entirely laymen.

Clerks. The word "Clericus" or Clerk . . . means a person on the roll of the Church who is not in major or minor orders. Our statute laws and legal practice seem to acknowledge the Clerk as a spiritual person. . . . The name is specially used for that officer of the Church whom we rightly know as the parish Clerk. He is one who, in a parish church, in the absence of higher functionaries, not only discharges the duty of a psalmist or psaltes, which is probably the original root of his office, but generally those which are assigned in larger and collegiate churches to men in minor orders, as sub-deacons, acolytes, readers, and door-keepers. Indeed, in England, the parish Clerk is often called the Colet or Collet, *i. e.* acolyte. . . . One of the peculiarities of the English parish Clerk's admission to office is that it may be performed without reference to the Bishop. . . . The 91st Canon of 1604, which calls Clerks "Ostiarii," orders the Minister who has chosen a Clerk to signify his choice "the next Sunday following, in the time of Divine Service." The proper ceremony of making a Clerk among ourselves would appear to be investment with the surplice and the use of the familiar form for a Psalmist already quoted from

the Gallican Statutes ["Take care that thou believe with thy heart what thou singest with thy mouth, and show forth in thy works what thou believest with thy heart"], to which might well be added the delivery of a Prayer Book. If it were desired to emphasise the Clerk's position as an Ostiarius, it might be done in accordance with the same Statutes (c. 9) by a delivery of the keys of the church and the form: "Act as one who has to give account to God for the things which by these keys are opened."

A Priest in Eucharistic Vestments

A = Amice. Ab = Albe. C = Chasuble.
Ap = Apparels { † of amice. * of albe. F = Fanon, or Maniple. S = Stole.

THE SERVER'S HANDBOOK

General Directions

It is very important to be regular, punctual, thorough; it is still more important to be devout. If you think of God and pray, you will be natural and reverent in your ministry, and your true reverence will help others. Follow the public prayers very carefully, and do not think of anything or do anything else while they are being said: for instance, do not remove the alms in the middle of the Prayer for the Church Militant.

There are some occasions for short private prayer: try at such times to pray in your own words. Prayers are given in the footnotes to help you; but remember that you must learn to pray yourself, and merely reading other people's thoughts from a book is not prayer. Prayer comes, like other things, by practice.

Give alms, if you are able; and often communicate when you serve. A man who is fit to serve at the Holy Mysteries ought to be fit to communicate; and frequent Communion, after due preparation, is the greatest of blessings.

Some directions as to ceremonial may be mentioned here once for all:—

The parts in **heavy type** are those which you will say aloud, in a clear, distinct voice.

Words that are <u>underlined</u> are words at which it is

customary to bow; but let your reverences be simple and restrained.

The sign of the ✠ may be made where it is given, and many people make it also at the end of the Creed. A rubric of the First Prayer Book said that crossing oneself "may be used or left, as every man's devotion serveth." This is wise advice: do not make the holy sign as a matter of form and without thinking.

Your normal position is shown in the plan (N). You stand on the pavement at the right of the priest, facing the south part of the altar; and you kneel at the lowest step, or on the edge of the footpace, if there be no other step. (It is a common custom for the server always to kneel on the side opposite to the book.)

It does not look well to let the hands dangle when walking in church; they should be held together at the breast when you are not carrying anything.

You should bow to the altar when passing across the chancel or chapel; but you should not bow to the middle of the altar, or to the cross upon it, when merely passing from one end of the altar to the other. For instance, in carrying the book from the south to the north end, you will walk straight across without bowing. It is the altar itself which is holy (Matt. xxiii. 19), not any of its ornaments, nor any one part of it; and therefore it was the ancient rule of the Church to bow to the altar itself, and this rule has been continued by an English canon of 1640.

In this and in other things be simple in your reverence, as men were in the great ages of Christian worship—the ages that gave us the noble liturgies of the Church and produced her glorious cathedrals. Avoid all fussiness, for it hinders the spirit of worship.

Avoid all self-consciousness, such as some people show in trying to proclaim their good churchmanship by exaggerated postures of reverence, which only disturb their own devotions and offend sensible people.

Do not think that this or that small thing is necessary to correctness; when anyone says that every little detail is absolutely essential, you may be sure that he does not know very much about the subject of ceremonial. The rubrics of the Prayer Book are necessary to correctness; but other things are only for decency and order, and need not always be the same in every place. The Clerk (that is, the Server) has in these matters to obey the Curate (that is, the parson in charge of the parish, be he Rector, Vicar, or unbeneficed Priest); and the Curate has in many things to obey the Bishop; and the Bishop has to obey the Prayer Book. Therefore this *Server's Handbook* is not your authority; the Bishop, or his representative the Curate, can alter its directions, so long as they keep within the Church's law.

Note on Divine Service

It will be a help and comfort to the priest, as well as to yourself, if you come and join in Mattins and Evensong as often as you can. And there are few better ways of preparing for Communion than to attend Evensong the day before and Mattins on the day itself. You may go into the choir with the priest (wearing a surplice) and say the responses.

There are a few points to be remembered: (1) The priest alone says the opening words of the Lord's Prayer and Creed (*Our Father* and *I believe in God*); (2)

the colon point of the Psalms should be observed by a short pause (about as long as it takes to say the first word of the Psalter—"Blessed"): this is the meaning of the sentence in the title-page of the Prayer Book about the Psalms being pointed as they are to be *said or* sung; it keeps the people together, and preserves the poetic rhythm of the Psalms; (3) the *Gloria Patri* is said as if it were the two last verses of the Psalm: thus, when the Psalm has an even number of verses the priest says *Glory be*, etc. and you say *As it was*, etc. When the Psalm has an odd number of verses, you say *Glory be*, etc. and the priest *As it was*, etc.

You may also be appointed to read the first Lesson, or both the Lessons, which must be done clearly and distinctly, the titles of the books being given out as they are printed in the Bible, and the Lessons announced as is directed in the Prayer Book:—"Here beginneth such a Chapter, *or* Verse of such a Chapter of such a Book; *And after every Lesson*, Here endeth the First, *or* the Second Lesson."

The Holy Communion

Σιγησάτω πᾶσα σὰρξ βροτεία.

LET all mortal flesh keep silence, and with fear and
trembling stand;
Ponder nothing earthly-minded, for with blessing in
his hand,
Christ our God to earth descendeth, our full homage
to demand.

2 King of kings, yet born of Mary, as of old on earth
he stood,
Lord of lords, in human vesture—in the Body and
the Blood—
He will give to all the faithful his own Self for
heavenly Food.

3 Rank on rank the host of heaven spreads its
vanguard on the way,
As the Light of light descendeth from the realms of
endless day,
That the powers of hell may vanish as the darkness
clears away.

4 At his feet the six-winged Seraph; Cherubim with
sleepless eye,
Veil their faces to the Presence, as with ceaseless
voice they cry,
Alleluya, Alleluya, Alleluya, Lord most high.

Liturgy of St. James (*English Hymnal*, 318).

The Holy Communion

Be in the vestry with your cassock on, *at least* ten minutes before the Service is to begin. It is good to pray for a few moments either before or while you prepare the altar; first, setting yourself in the presence of God without using any words; then making an act of praise (saying, if you like, the *Gloria Patri*); then thanking God for having brought you here to minister at his altar, asking him to forgive your sins and un-

---

WE praise thee, O invisible Father, giver of immortality. Thou art the fount of life, the fount of light, the fount of all grace and all truth, O Lover of men, Lover of the poor, who reconcilest thyself to all, and drawest all to thyself, through the abiding sojourn of thy well-beloved Son. We beseech thee, make us living men. Give us a spirit of light, that we may know thee, the only true God, and Jesus Christ whom thou hast sent. *Liturgy of Serapion.*

O MOST merciful God, incline thy loving ears to my prayers, and enlighten my heart with the grace of thy Holy Spirit, that I may be enabled worthily to minister at thy Mysteries, and to love thee with an everlasting love, and to attain the everlasting joys. *York Missal.*

TAKE from us, O Lord, all our iniquities, that with pure minds we may enter into the holy of holies. *Sarum Missal.*

worthiness; and praying for the priest who is to celebrate, for all the people who are on their way to church, and for yourself, that all may worship God fervently and communicate worthily.

Take the coverlet from the altar, and fold it up neatly. See that on the altar are the short linen cloths with the long fair linen cloth over all, and that the frontal is of the colour appointed for the Service.

Place the desk or cushion, with the book, at the north end of the altar. It is better to leave the book closed—

Veni Creator.

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold gifts impart.

Thy blessed Unction from above,
Is comfort, life, and fire of love,
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One.
That, through the ages all along,
This may be our endless song;

Praise to thy eternal merit,
Father, Son, and Holy Spirit.

B. C. P.

with markers at the Collects, etc. which are to be used —leaving the priest himself to open the book when he begins the Service.

Then light the two candles on the altar; it does not matter which you light first.

Fill one of the cruets and the ewer with fresh water, and the other cruet with wine; see that there are a sufficient number of breads in the canister. Place the cruets and canister, with the ewer, bason, and towel, and the alms-bason, on the credence.

Then put on your rochet, or surplice (unless you are to wear an amice and albe with a tunicle), and proceed to lay out the priest's vestments in this order:— chasuble (the back uppermost, with the lower part turned up), maniple, stole, girdle, albe (also with the back uppermost), and on the top of all the amice (with the apparel uppermost and the tapes lying clear on either side).

On the table in the sacristy place the burse (and veil, if any be used) with the two corporals (*i.e.* corporal and pall) therein, and a clean purificator at the side, leaving room for the priest to place the chalice in the middle of the table.

Do all these things in a quiet and prayerful spirit, remembering that you are ministering to the worship of God. While the priest is vesting, stand by him to help him if he needs it; and you may say meanwhile the hymn *Veni Creator*, which you should know by heart. When the priest is vested, see that his albe, chasuble, and stole, and the apparel of his amice are straight.

If there are still a few moments before the time of service, occupy yourself in prayer, saying, if you like,

the Psalm *Judica me* (Ps. xliii), which was anciently said by the priest in the sacristy before celebrating and is printed below.

When the priest is ready to begin the Service, open the door; then walk before him, leading the way to the credence; lay the towel over your left arm, take the bason in your left hand, the ewer in your right, and pour water over his hands, standing near the credence. When he has dried his hands, replace the bason, etc., and hand him the canister, open. Then hand him the cruets, open, the handles toward him, the wine-cruet, for convenience, being in your right hand: transfer the water-cruet to your right hand while the priest pours in the wine, and be

[In some places all this is done later, see p. 19.]

Antiphon. I will go unto the altar of God: even unto the God of my joy and gladness.

PSALM XLIII. *Judica me, Deus.*

GIVE sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

prepared to receive the wine-cruet from him in your left hand. The chalice and paten being prepared, go and kneel at your step before the altar.

As the priest begins the *Paternoster*, make a definite effort to *pray* the words with him. It is important to begin well.

The Preparation

OUR Father, which art in heaven, Hallowed be thy Name: Thy kingdom come: Thy will be done: In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

---

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Antiphon. I will go unto the altar of God: even unto the God of my joy and gladness.

[Should the priest wish to confess his sins before he begins the service, thus,—'*I confess to God, to blessed Mary, all the saints, and to you, that I have sinned exceedingly in thought, word, and deed: by my fault. I beg S. Mary, all the saints of God, and you, to pray for me*'—you may reply—'*Almighty God have mercy upon you, and forgive you all your sins, deliver you from all evil, preserve and strengthen you in goodness, and bring you to eternal life.* Amen.'—*Sarum Missal.*]

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. **Amen.**

Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister.

GOD spake these words, and said: I am the Lord thy God. Thou shalt have none other gods but me.

People. **Lord, have mercy upon us, and incline our hearts to keep this law.**

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation

of them that hate me; and shew mercy unto thousands, in them that love me and keep my commandments.

People. **Lord, have mercy upon us, and incline our hearts to keep this law.**

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People. **Lord, have mercy upon us, and incline our hearts to keep this law.**

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. **Lord, have mercy upon us, and incline our hearts to keep this law.**

Minister. Honour thy father and thy

mother; that thy days may be long in the land, which the Lord thy God giveth thee.

People. **Lord, have mercy upon us, and incline our hearts to keep this law.**

Minister. Thou shalt do no murder.

People. **Lord, have mercy upon us, and incline our hearts to keep this law.**

Minister. Thou shalt not commit adultery.

People. **Lord, have mercy upon us, and incline our hearts to keep this law.**

Minister. Thou shalt not steal.

People. **Lord, have mercy upon us, and incline our hearts to keep this law.**

Minister. Thou shalt not bear false witness against thy neighbour.

People. **Lord, have mercy upon us, and incline our hearts to keep this law.**

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. **Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.**

If the priest himself does not now move the book to the south end of the altar, you will do so.

The Collects

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen Servant GEORGE, our King and Governour, that he (knowing whose minister he is) may above all things seek thy honour and glory; and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. **Amen.**

Or,

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of GEORGE thy Servant, our King and Governour, that, in all his thoughts,

words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. **Amen.**

Then shall be said the Collect of the Day. After the Collect or Collects you will say, **Amen.**

The Epistle

When the priest has said the Collect of the Day, if you are a clerk authorised to read the Epistle, take the Epistle-book from the altar, and, standing on the pavement with your back to the south horn of the altar, read the Epistle to the people in a clear voice. But if you are not authorised, sit down in a convenient place (*e.g.* the seat S on the plan, or the lowest seat of the sedilia) while the priest reads the Epistle.

The Gospel

The Epistle ended, take the cushion or desk from the south horn and move it to the north. Then go back to the pavement on the south side, and, after the priest has read the title, say, ✠ **Glory be to thee, O Lord,** facing east.

Turn towards the priest while he is reading the Gospel. At its conclusion you may say, *Thanks be to thee, O Lord.* [This is the custom in the Irish Church, and in many churches in England. In Scotland you must say, *Thanks be to thee, O Lord, for this thy glorious Gospel,* even if the English liturgy be there used.] The priest now moves the book himself.

The Creed

Face the holy Table, standing on the pavement to the right of the priest, and bow as directed.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father; By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate: He suffered and was buried: And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, the

Lord, and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church: I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

The Offertory

The priest then gives out any notices, and reads one or more of the Offertory Sentences. Meanwhile the alms are collected in a bag or bason, either by yourself or by someone else.

If the collector uses a bag, you will take the bason to the entrance of the chancel or chapel, and there receive the bag from him: you then carry the bason right up to the altar, standing there at the priest's right hand, so that he can take the bason from you without turning. The priest himself places the bason on the altar, and it remains there during the Prayer for the Church Militant, after which it may be removed to the credence while the priest is saying *Ye that do truly*.

If the Elements have already been prepared, and you are authorised to carry them, you will then take the chalice (with the paten upon it) in your hands, and carry them to the altar. Sometimes a veil is used to prevent the hands touching the vessels. If you are not authorised to do this, the priest will fetch them himself.

When there is a large congregation, the collector

will have counted the people who gave alms, so as to obtain a rough idea of the number of communicants; he will tell you the number, which you will tell the priest, in case he should need more bread and wine.

[In places where the chalice is not prepared before the service, this may perhaps be done now. Thus:—

Lay the towel over your left arm, take the bason in your left hand, the ewer in your right, and pour water over his hands, standing near the credence. When he has dried his hands, replace the bason, etc., and hand him the canister, open. Then hand him the cruets, open, the handles toward him, the wine-cruet, for convenience, being in your right hand: transfer the water-cruet to your right hand while the priest pours in the wine, and be prepared to receive the wine-cruet from him in your left hand. The chalice and paten being prepared, go and kneel at your step before the altar.]

Occupy yourself in prayer, if there is any spare time, and remember that all you do is itself an act of prayer.

At the Offertory

BLESS, O Lord, we beseech thee, these thy Gifts, and sanctify them unto this holy use, that by them we may be made partakers of the Body and Blood of thine only begotten Son Jesus Christ, and fed unto everlasting life of soul and body.

Coronation Service.

IN an humble spirit and contrite heart may we be accepted of thee, O Lord; and so let our sacrifice be made in thy sight, that it may be accepted of thee this day, and may please thee, O Lord God.

Sarum Missal.

Henceforward your position is always facing the south part of the altar, kneeling or standing at the lowest step. You may kneel all the time; but, if you should stand for the Church Militant Prayer, you must remember to kneel at the Confession.

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men;

We humbly beseech thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant, that all they that do confess thy holy Name may agree in the truth of thy holy word, and live in unity, and godly love.

We beseech thee also to save and defend all Christian Kings, Princes, and Governours; and specially thy Servant GEORGE our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him,

that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue.

Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments:

And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear and receive thy holy word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom:

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. **Amen.**

The Confession, etc.

When the priest says the Long Exhortation, beginning *Dearly beloved in the Lord*, and ending *to serve him in true holiness and righteousness all the days of our life*, remember to say **Amen** after these concluding words.

Remove the alms from the altar while the priest is saying *Ye that do truly*, etc., and place them on the credence.

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

You may have to lead this Confession; so be careful to say it in an audible though humble voice, and take a short breath before each clause where there is a capital letter, so that the people may follow you and keep together.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have

committed, By thought, word, and deed, against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee in newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

The Absolution

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon ✠ and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

COME unto me all that travail and are heavy laden, and I will refresh you.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

Hear also what Saint Paul saith:

THIS is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.

Hear also what Saint John saith:

IF any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.

The Preface and Sanctus

Here begins the most solemn part of the Service. Lift your heart to God in thanksgiving and praise. You may stand for this, but kneeling is very usual at low Celebrations.

Priest. Lift up your hearts.

Answer. **We lift them up unto the Lord.**

Priest. Let us give thanks unto our Lord God.

Answer. **It is meet and right so to do.**

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

THEREFORE with Angels and Archangels, and with all the Company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying:

Holy, holy, holy, Lord God of hosts: Heaven and earth are full of thy glory; Glory be to thee, O Lord most High.

Amen.

The Prayer of Access

Kneel when the priest kneels.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful bodies may be made clean by his

Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. **Amen.**

The Prayer of Consecration

Remain kneeling. If any bell is rung in the tower or bell-cot, it may be your duty to ring it thrice after *This is my Body* and thrice after *This is my Blood.* Follow the words very carefully, remembering that you join in the act by saying the **Amen** at the end.

Before the Consecration

Blessed is he that cometh in the Name of the Lord. Hosanna in the highest.—*Matt. xxi. 9.*

O GOD of truth, let thy holy Word come to sojourn on this bread, that the bread may become Body of the Word; and on this cup, that the cup may become Blood of the Truth. And make all who communicate to receive a medicine of life, for the healing of every sickness, and for the enabling of all advancement and virtue, not for condemnation, O God of truth, and not for censure and reproach.

Liturgy of Serapion.

WE thy servants, O Lord, bow down our necks before thy holy altar, awaiting thy rich mercies. Send forth upon us, O Lord, thine abundant benediction, and hallow our souls and bodies and spirits, that we may be made worthy communicants of thy holy Mysteries, unto remission of sins and eternal life.

Liturgy of S. James.

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient Sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again;

Hear us, O merciful Father, we most humbly beseech thee; and grant that we, receiving these thy creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood:

Who, in the same night that he was betrayed, TOOK BREAD; and, when he had given thanks, HE BRAKE IT, and gave it to his disciples, saying, Take, eat, THIS IS MY BODY which is given for you: Do this in remembrance of me. Likewise after supper HE TOOK THE CUP; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is

MY BLOOD of the New Testament, which is shed for you and for many for the remission of sins:

Do this, as oft as ye shall drink it, in remembrance of me. **Amen.**

Gather up your whole soul to worship our Lord, who is so near to you in the blessed Sacrament. Let nothing lead your thoughts away. He is with us now, as when he walked among men—healing, pardoning, teaching. The prayers given below may help you to pray aright; but pray as much as possible in your own words, and remember that you can pray also without words. First, thank God for his Son, who died upon the Cross to save the world from sin; then present

---

O LAMB of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins of the world: grant us thy peace. *B. C. P.*

O SAVING Victim, opening wide
The gate of heaven to man below,
Our foes press hard from every side,—
Thine aid supply, thy strength bestow.

All praise and thanks to thee ascend
For evermore, blest One in Three;
O grant us life that shall not end
In our true native land with thee.

S. Thomas Aquinas (*H. A. & M.*, 311, *E. H.* 330).

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord. *B. C. P.*

that sacrifice of the Cross before the Divine Majesty; then thank God for the saints who have been able to follow in Christ's steps; then pray for all who are now gathered round the altar, and for the departed. Pray also for the unity and extension of the Church, and for any friend whom you have at heart, and for any other special object.

VICTIM divine, thy grace we claim,
While thus thy precious Death we shew;
Once offered up, a spotless Lamb,
In thy great temple here below,
Thou didst for all mankind atone,
And standest now before the throne.

We need not now go up to heaven
To bring the long-sought Saviour down;
Thou art to all already given,
Thou dost e'en now thy banquet crown:
To every faithful soul appear,
And shew thy real Presence here.

C. Wesley (*English Hymnal*, 333).

Eucharistic Prayers

WHEREFORE, O Lord and heavenly Father, according to the institution of thy most dearly beloved Son our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy Divine Majesty, with these thy holy Gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; Having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

Scottish Liturgy.

When the priest receives the Body of the Lord, make the accustomed sign for the communicants to approach, by ringing the bell gently (or by closing the communion rails, having first made a reverence to the

---

AND we yield unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations; most humbly beseeching thee to give us grace to follow the example of their steadfastness in thy faith and obedience to thy holy commandments.

Scottish Liturgy.

WE intercede also on behalf of all who have fallen asleep, for theirs is also the memorial we are making. . . . Sanctify these souls; for thou knowest all. Sanctify all souls at rest in the Lord; and number them with all thy holy hosts and give them a place and a mansion in thy Kingdom. *Liturgy of Serapion.*

RECEIVE also the thanksgiving of the people, and bless those who have offered the oblations and thanksgivings. Grant health and soundness and cheerfulness and all advancement of soul and body to this whole people, through the only-begotten Jesus Christ in the Holy Spirit; as it was, and is, and shall be to generations of generations and to all the ages of the ages. *Liturgy of Serapion.*

O LORD Jesu Christ, who saidst unto thine Apostles, Peace I leave with you, my peace I give unto you; Regard not our sins, but the faith of thy Church; and grant her peace and unity according to thy will. *Roman Missal.*

blessed Sacrament, or by opening the chancel gates, if such be the practice of the church).

If you are going to communicate, kneel at your usual place facing eastward, and pray earnestly that you may receive the Eucharist with love and devotion.

When you have communicated, go quietly and kneel at a convenient place on the side (e. g. in front of the credence, C on the plan), facing across the chancel; and thank God for having given you the heavenly food.

If you do not intend to communicate, you will go and

For Missions and Missionaries

ENLARGE thy Kingdom, O God, and deliver the world from the domination and tyranny of Satan. Hasten the time which thy Spirit hath foretold, when all nations whom thou hast made shall worship thee and glorify thy Name. Bless the good endeavours of those who strive to propagate the truth; and prepare the hearts of all men to receive it, to the honour of thy holy Name.

Bishop Wilson.

For a Friend

ALMIGHTY and everlasting God, have mercy on thy servant . . . and direct him according to thy gracious favour in the way of everlasting salvation; That of thy gift he may desire such things as shall please thee, and with all his strength he may perform the same.

Gregorian Sacramentary.

For all who are to Communicate

CLEANSE us, O Lord, from our secret faults, and mercifully absolve us from our presumptuous sins; that we may receive thy Holy Things with a pure mind.

Leonine Sacramentary.

kneel at the side as soon as the Prayer of Consecration is over, as this is a sign to the priest not to give you the Communion.

While the people are communicating, you will remain

MAY the sacred Feast of thy table, O Lord, always strengthen and renew us, guide and protect our weakness amid the storms of the world, and bring us into the haven of everlasting salvation.

Leonine Sacramentary.

Before Communicating

Our Father, etc.

O LORD God, our Master, reject me not, though I am defiled by a multitude of sins; for, behold I draw near to this thy heavenly Mystery. Not as being worthy, but looking only to thy goodness, I lift up my voice to thee. God be merciful to me a sinner.

Liturgy of S. James.

O LORD, holy Father, almighty, everlasting God, grant me so worthily to receive this sacred Body and Blood of thy Son our Lord Jesus Christ, that I may obtain thereby the remission of all my sins, and be filled with thy Holy Spirit, and have thy peace.

Sarum Missal.

After Communion

O LORD, my God, Father, Son, and holy Spirit, Make me ever to seek and love thee; and, by this Holy Communion which I have received, never to depart from thee. For thou art God, and beside thee there is none else, for ever and ever.

Mozarabic Missal.

facing across. Do not look at the communicants, but join with them in spirit, and pray for them in love. If there are many communicants, occupy the time in intercession for them, for all Christians, for the rulers and ministers of the Church, for all Church-workers and missionaries; for your own parish; for all unbelievers, indifferent, and careless; for all rulers and administrators, and for the people; for the poor, sick, sorrowful, bereaved; for children; for schools; for the aged; for those in danger and in sin. As you pray, think of special persons under such heads as these.

When the priest returns to the Lord's Table, after the people have been communicated, go at once to your usual place facing east, making a reverence to the blessed Sacrament before you kneel down.

The Postcommunion

OUR Father, **which art in heaven, Hallowed be thy Name: Thy kingdom come: Thy will be done: In earth as it is in heaven. Give us this day our daily**

WE thank thee that thou hast made us meet communicants of the Mystery of glory and holiness which passeth all understanding.

Lead us not into temptation, since we have been partakers of the holy Body and precious Blood.

Ethiopic Liturgy.

MAY the Communion of thy Sacrament, O Lord, both purify us and make us one; through Jesus Christ our Lord. *Gelasian Sacramentary.*

bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

The priest then says the following Prayer, offering to God the sacrifice of the Eucharist in union with the Sacrifice of the Cross. Follow this Prayer carefully, for it is very closely connected with the Prayer of Consecration. Sometimes (as when there are two Celebrations on the same day) the Prayer of Thanksgiving is used instead.

PRAYER OF OBLATION

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our Sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto

thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end.

Amen.

Or this.

PRAYER OF THANKSGIVING

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all

faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. **Amen.**

You may stand for the *Gloria in Excelsis.*

GLORY be to God on high, **and in earth peace, good will towards men.**

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our

prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high ✠ in the glory of God the Father. Amen.

Kneel for the Collect and Blessing, saying **Amen** after the Collect.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, ✠ and the Holy Ghost, be amongst you and remain with you always. **Amen.**

Immediately after the Blessing, rise, make a reverence to the Sacrament, and go to the credence. Take the cruets (the wine in the right hand) to the south horn of the altar; and when the priest holds out the chalice, step forward and pour a little wine into it. When the priest turns with the chalice in both hands, pour rather more water (and a little wine first, if he desires) over his fingers into the chalice. He will then hold out the paten for you to pour a very little water into it. Replace the cruets.

Take the ewer, bason, and towel, as at the beginning of the service, and pour a little water over the priest's

hands. Then you may empty the ewer, bason and water-cruet into the piscina and fold up the towel, if there is time. But do not keep the priest waiting.

Stand on the pavement, bow with the priest, and lead the way back to the sacristy.

After the prayer in the sacristy, be ready to take the priest's vestments, should he hand them to you; and take off your own rochet, or other vestment.

Then put out the candles, and return with the extinguisher and alms-bason. [Perhaps it may also be one of your duties to count the money and enter it in the book.] Then fetch the cruets, etc., from the credence, and put them away carefully.

No stale water should be allowed to stand in any vessel: the water-cruet and ewer must therefore be

---

In the Sacristy

O GOD, who in a wonderful Sacrament has left unto us a memorial of thy passion; Grant us so to venerate the sacred Mysteries of thy Body and Blood that we may evermore perceive within ourselves the fruit of thy redemption. *S. Thomas Aquinas.*

After the Service

WE thank thee, loving Master, Benefactor of our souls, for having this day admitted us to thy heavenly Mysteries. Guide our path aright. Establish us in thy fear. Watch over our life. Make safe our goings. *Liturgy of S. James.*

MAY my path to thee, I pray, be safe, straightforward, and perfect to the end, failing not either amid prosperity or adversity. *S. Thomas Aquinas.*

emptied either into the piscina or into a bowl. This bowl is used in some churches for soaking the purificators, in order that they may be more easily washed afterwards; into this clean bowl the priest puts the purificator, and the server empties the cruet or ewer over it. The purificator should then immediately be wrung out and put on a rack (or in a small basket) to dry; and the bowl should be emptied into the piscina.

The towel also should have a rack, or shelf, and not be put away damp in a drawer. The wine-cruet need not be emptied if it be in daily use; otherwise, the wine may be poured back into the bottle.

Ἀπὸ δόξης εἰς δόξαν πορευόμενοι.

FROM glory to glory advancing, we praise thee O Lord;
Thy name with the Father and Spirit be ever adored.

2 From strength unto strength we go forward on Sion's highway,
To appear before God in the city of infinite day.

3 Thanksgiving, and glory and worship, and blessing and love,
One heart and one song have the Saints upon earth and above.

4 Evermore, O Lord, to thy servants thy presence be nigh;
Ever fit us by service on earth for thy service on high.

Liturgy of S. James (*English Hymnal*, 310).

Place the coverlet on the altar (having first rolled up and put away the fair-linen cloth, if this be the custom). Lay the cushion on the top of the altar (or on the credence), if two be used, one will be laid at either end; but if a desk be used, it may be kept on the credence.

Put the vestments carefully away—the amice folded in its drawer, the albe and girdle on their peg, the chasuble, stole, and maniple in the proper part of the press or cupboard.

See that everything is in its right place, and that there is no work left for someone else to do. Then you may kneel down in the church for a few moments, and ask God to keep you from sin, that you may do your duty during the day.

Holy Baptism

Holy Baptism

If you read these directions carefully you need not take this book with you, but can follow the service in your Prayer Book.

See that the cover of the font is removed, and the font-ewer full of water. Put on a rochet or surplice. Take the lighted candle in your right hand (if one be used), the book, towel, and shell (if one be used) in your left.

If the Baptism is to take place after the Second Lesson, place a stole over your left arm, and go to the stall of the priest who is to administer the sacrament (that you may give him the stole), as soon as the reader says, *Here endeth the Second Lesson*, and while the reader is going back to his place.

Then walk before the priest to the font. When you have arrived there, empty the ewer into the font if the verger be not present to do this. Also, if there is no verger, you may have to give cards or books of the service to the sponsors.

Stand at the priest's right hand, close to the font, throughout the service, holding the candle or placing it on the font, if that is more convenient. Be careful to say the **Amen** after each prayer. There are no other responses, though the Thanksgiving *Almighty and everlasting God* is often said by all the people after the priest.

After the Questions and Vows the priest says four short prayers. Do not forget the **Amen** after each

of these. Then follows the blessing of the water, after which hand the towel to the priest. [In some churches the font is covered with a linen cloth after it is filled; you will then have to turn this cloth back before the blessing of the water.]

While the priest is baptising the infant, hold the book in your right hand open over the font if he desire to see it, and also hold it near to him while he is signing the infant. Remember that he says the *Amen* alone after the baptising and signing.

After the service, precede the priest to the vestry, take his surplice and stole from him, and see that the register, ink, and pen are ready on the table. Then go back to the font and empty it.

Holy Matrimony

Holy Matrimony

In assisting at a Marriage, see that the registers are ready before the service, with the certificate-book and a penny stamp; write the Christian names of the people to be married upon the top of a slip of paper, and put the slip in the service-book so that the names project beyond the top of the book.

If there is to be a Bridal Eucharist, place two chairs and kneelers at the south side of the chancel or sanctuary, facing north.

Find the best man or the bridegroom, and see that the latter has the fee and the ring in readiness, so that he can place them on the book during the service, as is ordered by the rubric; this will also prevent confusion after the service.

Precede the priest into the chancel, and stand at his left on a lower step, facing north. You will then be able to ask the couple to remove their gloves, as soon as they are in position, and to remind them when to kneel down, etc.

They kneel down when the priest says the first blessing, after which you say the **Amen** for the first time; the next *Amen* the priest says alone. After the second blessing (to which you respond **Amen** again), you direct the couple (but no one else) to rise and follow the priest; you then precede him to the altar, saying the alternate verses of the **Psalm** and **Gloria**.

When the *Gloria* is finished, ask the couple very

courteously, and in a low voice, to kneel at the altar-rails; then go and stand at one side (still within the rails), facing across the pavement. You say the **responses** and **Amens**, and join the priest in saying the **Lord's Prayer** after he has said the opening words, *Our Father*.

At the end of the service, if there be no celebration of the Holy Communion, ask the couple to rise and follow the priest; then bow with him to the Holy Table, and lead the way to the vestry, going by the shortest route.

If there be a Communion, the bride and bridegroom go to the two chairs at the south side of the choir, the bride on the right of the man (not, as during the Marriage, on his left); and at the *Sanctus* they go and kneel together at the altar-rails, remaining there till the end of the service.

The Churching of Women

The Churching of Women

If the woman is to be churched before Communion, prepare the altar, etc., as usual, but place the chasuble on the altar, and set a cushion (on a faldstool, if there be one) below the chancel or chapel step.

Then ask the woman to kneel on the cushion, return to the vestry, and precede the priest to the chancel or chapel step. Stand at his side during the service.

The priest says *all the verses* of the Psalm, but as there is authority for the woman joining in, you may do so too in a low voice to set her the example. You say the **Christ have mercy,** join in the **Lord's Prayer,** and say the **responses** and the concluding **Amen.**

After the conclusion, you hand the alms-bason to the woman that she may place thereon the accustomed offerings. You then replace the bason on the credence, and assist the priest to put on his chasuble at the altar.

The woman ought properly to wear a white linen veil; and, if this be done and a veil be kept in the church, it may be your duty to take it to her before the service.

Visitation of the Sick

Visitation of the Sick

At any form of the Visitation or Communion of the Sick, the Clerk wearing his cassock (with a rochet or surplice, if convenient, and also a skull-cap, if his head needs protection) precedes the priest to the house, knocks at the door, takes his cloak from him, and goes into the sick room with him (except in infectious cases, or in cases where his presence is not required), where he says the **responses.**

Communion of the Sick

In the case of a Communion, he may have to see that the friends in the house have made the proper preparation:—a white cloth spread on the table (with, if possible, one, or two, lighted candles), a small vessel of water, a small bason and napkin. He will take with him the sacred vessels, canister, the cruet of wine, and perhaps one of water also. In the sick room he will minister to the priest, and say the **responses,** as usual.

Communion with the Reserved Sacrament

When Communion is given with the reserved Sacrament, the server at the previous Eucharist will see that the pyx is placed on the credence with the other vessels. If any time is to elapse between the service in the church and the Communion of the Sick, he will see that the Sacrament-house is unlocked (or the

aumbry where the chain of the hanging pyx is secured). Of course if the Sacrament is permanently reserved, these preparations will not be required.

A surplice, with a stole of the colour of the day, and a cloth-cope (*cappa nigra*) or cloak, will be laid out in readiness in the vestry. The server himself will wear a cassock (with a Verger's gown or a cloak over it). He may, if desired, wear a surplice or rochet, and a skull-cap.

The Clerk or server may have to see that the friends have made the proper preparations: a table with a white cloth (with, if possible, one, or two, lighted candles). A small bottle or cruet of water will suffice for the ablutions.

If a vehicle is to be used in taking the Sacrament to the sick, the server will see that it is in readiness at the time appointed, and will give the directions to the driver. Having opened the door for the priest, he will take his seat by the priest's side, and maintain silence during the journey. If the journey is to be on foot, the server will walk by the priest. He will go first to the house to knock at the door and ring.

In either case, the server will carry a gown and tippet for the priest to wear on his return journey, together with any book that may be required for the service. He will also take a clean purificator.

In the house the server will ascertain where the sick room is, and lead the way. Outside the sick room, he will help the priest to take off his cloth-cope. If his presence is required in the sick room, he will kneel by the priest, and say the responses as usual, being careful not to look about him. He will minister to the priest at the ablutions, for which two ablutions of water will suffice.

Then, outside the sick room he will take the stole, surplice and cloth-cope from the priest, and give him his gown and tippet. He will carry the stole, surplice, and cloth-cope back, together with the pyx, purificator, book, and alms. These he will put away in the vestry; and he will enter the amount of the alms and the number of the communicants in the book, unless the priest does so himself.

Other Services for the Sick

For a *Baptism* the Clerk will take a small bason and a towel, together with the service-book, and the surplice and white stole for the priest. If he goes into the sick room, he will minister to the priest as usual.

For the *Anointing of the Sick* (unless it takes place at the altar-rail in church) a small table is prepared in the sick room with a white cloth and lighted candles as usual. On the table lies a saucer or bason with a little piece of linen or cotton rag. In the vestry the priest's surplice and stole will be in readiness, as well as the stock containing the oil. The Clerk may carry the surplice and stole, and may himself wear a surplice in the sick room, if his presence be required: he may then kneel by the priest and say the responses (a form for these with directions is given in *Forms for Unction* etc., Mowbrays, 3d.). He will hold the form of service so that the priest can read it, while he is anointing the sick person; and he will have the piece of linen in readiness. After the anointing, he may take the piece of linen and place it on the fire.

The Burial of the Dead

The Burial of the Dead

At the Burial of the Dead the Clerk should wear an amice and albe (which may be apparelled with black) if the vestments be worn. In other cases (and also in wet weather) he will wear the rochet or surplice, and over this he may wear a black cloth-cope (*cappa nigra*), or cloak. If the clergy wear copes, he may also, if desired, wear a blue or black silk cope.

He will arrange the herse-lights below the chancel steps (or in the chancel itself, if it be the funeral of one in orders) in two rows, leaving ample room for the herse between; if the lights are of uneven number, one may stand at the east of the herse. He will then light these candles and those on the altar, and the standards. He will see that the vestments, or the surplice, cloth-copes, or silk copes for the clergy are laid out in the vestry.

When the funeral party arrives at the churchyard, he will take the funeral-cross and precede the priest to the lych-gate "at the entrance of the churchyard." He may wear a skull-cap or college-cap, if his head needs protection. When the bearers are ready, he leads the way back to the church, walking very slowly.

When the procession enters the church, he may say the alternate verses of the **Psalm** and **Gloria** (if there be no other clerks to say them), leading the way slowly up to the chancel steps (or into the chancel in the case of the funeral of one in orders). He will place

the funeral-cross in some convenient place near, *e.g.* against the screen (a detachable cross may be laid on the coffin itself). During the Lesson he will stand in the choir-stalls.

After the Lesson or Eucharist, he takes his cross, stands near the herse till the bearers are ready, and then leads the way slowly to the grave. There he may stand near the priest, or at the foot of the grave facing the priest. If he be appointed to cast the earth upon the coffin, he will do so slowly and solemnly after the priest has begun *Forasmuch*, sprinkling it thrice so as to make a cross.

He says the **Christ have mercy upon us**, joins in the Lord's Prayer, and says the **Amens** that follow. He takes his cap off for the prayers.

Then he leads the way back to the vestry.

Printed in England at the Oxford University Press

THE ENGLISH HYMNAL

NOW USED IN A GREAT NUMBER OF CHURCHES.

THE ENGLISH HYMNAL WITH MUSIC. Crown 8vo, cloth, white edges, 6*s.* net; also in half pigskin, gilt top, and other various superior bindings.

The same on OXFORD INDIA PAPER, cloth, gilt edges, 7*s.* 6*d.* net; and in various superior bindings.

THE ENGLISH HYMNAL, WORDS ONLY. Long primer, 24mo, cloth, white edges, 2*s.* 3*d.* net; also strongly bound in leather for Church use; and in other superior bindings.

The same on OXFORD INDIA PAPER, cloth, gilt edges, 4*s.* net; and in leather bindings at higher prices.

THE ENGLISH HYMNAL, WORDS ONLY. 48mo, cloth, red edges, 1*s.* 10*d.* net; and in various leather bindings.

The same on OXFORD INDIA PAPER, cloth, gilt edges, 3*s.* net; and in leather bindings at higher prices.

THE ENGLISH HYMNAL, WORDS ONLY. 32mo, cloth boards, 8*d.* net; limp cloth, 6*d.* net.

THE ENGLISH HYMNAL. Sunday School Edition, in large type, bound with Services for Young and Old, limp cloth, 10*d.* net.

The above editions (Words only) can be obtained bound with the Oxford Book of Common Prayer from 1*s.* 6*d.* net to 31*s.* 6*d.* net.

An abridged edition of the above, bound in the same styles and at the same prices.

Times—'The book which best deserves to be universally accepted is undoubtedly *The English Hymnal* . . . in which the laudable aim of making a really catholic collection has been fully attained. . . . The same catholic spirit that has animated the editors of the words is to be traced in the music, which has been admirably edited by Dr. Vaughan Williams.'

Church Times.—'A wonderful collection. We, at any rate, have never seen the like of it. Both words and music have been selected with extraordinary care and taste, the compilers having steadily kept before their mind the highest standard of literary and artistic excellence. We think it can only be a question of time, and the new *Hymnal* will gain a place in the popular esteem and, we will add, affection. If congregational singing is not enormously improved by its wide adoption, we shall despair of our churches.'

Commonwealth (The late Dr. SCOTT HOLLAND).—'The book is very good indeed. It has gone back, with singular felicity, to the ancient sources; and has given us a splendid array of serious Office Hymns, with their vivid objectivity and their epigrammatic Latinism. It has reached out, far and wide, to gather in modern spoils, and has been wonderfully successful in the hymns that touch on Nature, on the seasons, on the incidents of individual life, on the inspirations of social and national action. The book is admirably practical. It fits itself in with the Book of Common Prayer, and with all the typical opportunities and associations of our English Tradition. Its literary work is excellent. Its note is sustained. It is varied and rich; yet its level is high.'

HINTS ON THE INTRODUCTION OF THE ENGLISH HYMNAL AND THE IMPROVEMENT OF CONGREGATIONAL SINGING. Crown 8vo, at 6*s.* net per 100.

BY THE SAME AUTHOR

THE PARSON'S HANDBOOK. Ninth edition, revised. Milford. 7*s.* 6*d.* net.

THE POWER OF THE SPIRIT. Being the four Page Lectures, delivered at Berkeley Divinity School, Middletown, Connecticut, 1919. Milford. 3*s.* 6*d.* net.

THE ENGLISH LITURGY, WITH ADDITIONAL COLLECTS, EPISTLES, AND GOSPELS FOR THE BLACK-LETTER DAYS, AND FOR SPECIAL OCCASIONS: An Altar Book by Dr. PERCY DEARMER, Dr. W. H. FRERE, and Bishop S. M. TAYLOR, with a Preface by the BISHOP OF WINCHESTER. Third Edition. Rivingtons. 2 guineas, in sheets.

THE SANCTUARY. A Book for Communicants, with Private Devotions, &c. Fourth edition. Rivingtons. 8*d.* net, 1*s.* net, 1*s.* 6*d.* net, 3*s.* net; with Prayer Book, 1*s.* 6*d.* net, 2*s.* net, 4*s.* net.

THE ORNAMENTS OF THE MINISTERS. New and enlarged edition. With 46 Plates and 35 Figures. Mowbrays, 1920. 3*s.* 6*d.* net.

BODY AND SOUL: AN ENQUIRY INTO THE EFFECT OF RELIGION UPON HEALTH. Sir Isaac Pitman & Sons, 1909. Ninth Impression. Cheaper Edition. 3*s.* 6*d.* net.

EVERYMAN'S HISTORY OF THE ENGLISH CHURCH. A popular History, with 113 Illustrations. Mowbrays, 1909. 1*s.* 3*d.* net, 2*s.* net, 2*s.* 6*d.* net.

THE DRAGON OF WESSEX. A story of the days of Alfred. Mowbrays, 1911. 5*s.* net.

EVERYMAN'S HISTORY OF THE PRAYER BOOK. With 99 Illustrations. Mowbrays, 1912. 2*s.* net, 2*s.* 6*d.* net, 3*s.* net.

THE ENGLISH CAROL BOOK. With Martin Shaw. Mowbrays. 1st and 2nd Series. Various editions, 1919.

THE ART OF PUBLIC WORSHIP. Mowbrays, 1919. Second edition. 6*s.* net.